Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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DOCTRINAL.

Mr. Bigelow's Sermons.

Two discourses by the Rev. Andrew Bigelow have just appeared. They were preached at Chelsea, on the 21st of October, and are now published at the request of the hearers. The subjects are "The Bible the Christian's Text-Book;" and "the Theory of Original Sin Examined." We have read them with much satisfaction, and recommend them to our readers as interesting and useful productions. The second discourse is from 1 Thess. v. 9. "*God hath not appointed us to wrath*," and the subject is thus introduced:—

Could any one have ever doubted the correctness of this declaration? Yes, my friends; the truth announced in the text simple, intelligible, and I will add, glorious, as it is,—a truth which language could not more clearly express, and which, when stated, should naturally and cordially be embraced by all,—has been, and still is, openly denied by many in the Christian world. Numerous volumes have been written in labored disproof of it; and thousands who have called themselves the followers of Jesus, have professed "to do God service," by strenuously withholding from it their assent. Seizing with a gloomy avidity upon the few passages of scripture, which, when distorted from their natural sense, or viewed without the rational qualifications which the context offers, seemingly countenance the hypothesis they hold, but overlooking the vast and preponderating authority both of various express declarations and the general tenor of Holy Writ, which represent God as a benignant Parent, desiring the happiness of His offspring, and "having no pleasure in the death of him that dieth;"—thus availing themselves of the sacred volume, many, even in this age of religious light, maintain a belief in man's constitutional guilt and helplessness, and assert him to be from the birth a child of wrath, and by nature a vessel only fitted for destruction. But the text conveys a very different doctrine. It tells us that God has not ordained us primarily to the sentence of His displeasure. Yet it forbids not the opinion which revelation elsewhere abundantly confirms, and of which reason freely approves, than mankind may each, by their own sins, and by their own rebellion, draw down upon them the chastenings of Heaven, and stand exposed to the sorest judgments.

The latter doctrine, however, differs widely from that which teaches, that for one man's single transgression, not death alone, but guilt has passed upon all his descendants; and that they come into the world so infected by sin, as to be born under the inevitable sentence of a curse. I well know, indeed,—and who knows not?—the complexion which the sundry passages of sacred writ already alluded to, bear, as harmonizing with the theory of human, native depravity. These are chiefly found in the writings of Paul, and they are those, we may well believe, which did not escape the eye of Peter, when, speaking of the wisdom which marks the Epistles of that eminent apostle, he added the emphatic caution,—"in them are some things hard to be understood, which they who are unlearned and unstable, wrest, as they do also the other scriptures, to their own destruction."

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With these preliminary observations, I proceed to discuss an opinion, which obtains among a multitude of Christians, that the moral stain which was incurred by Adam at his fall, has passed uneffaced and unfaded upon all his descendants; and that thereby they are born under an obnoxiousness, aside from all question of their personal misdeeds, to a never-ending punishment. Against such a doctrine, which for one man's sin would sentence myriads of beings, unoffending at the birth, and compelled into existence, to permanent and inextinguishable wo, it would seemingly be enough to oppose the simple statement of the apostle, in the text, that "God has not appointed men to wrath." As there are minds, nevertheless, which, in order to conviction, require various evidence, we will aim to bring the doctrine to the test of cool investigation, whilst we look mainly to such lights as the subject may receive from the Holy Oracles.

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I. It is asserted that the fall of Adam involved his descendants in sin and punishment, by virtue of his being their moral representative. It so happens, however, that in the narrative of the trial imposed upon him, not one word is said of this character, nor of such a consequence as the fruit of his disobedience.*

But let us turn to another view of the objection, namely, that the posterity of the earliest man, by virtue of his being their federal head, "sinned in him and fell with him in the first transgression."† I will not stop to insist on the common-sense maxim, that it is a requisite to the validity of every contract, that all the parties on whom it operates should be voluntary subscribers; nor dwell on the obvious circumstance, that the unborn posterity of Adam could have had no voice in the stipulation he is alleged to have assumed. I protest to the more than absurdity,—to the impiety branded on the very face of this hypothesis,—That the Creator should bargain with the creature! That the holy and glorious God should stoop to stipulate with frail and fallible man! And wherefore this parley? to bind to the issue of the trial of a peccable being the destinies of myriads of unconscious, non-existent heirs, who each, if brought into the world at all, *should* naturally be judged on the footing of personal, and not transmitted, desert. The all-wise Governor could not be ignorant of the result of the test, on which the fortunes of all these are said by the stipulation to have depended. How then can His justice remain unimpeached? The first man, also, could not have known the tremendous responsibility he assumed, else his ignorance is vindicated at the expense of his disinterestedness, when it is seen that at the suggestion of the next temptation, no "bowels of mercy" moved within him in behalf of the untold multitudes of his unoffending future offspring, whom his single breach of the contract he had pledged was to plunge in unutterable wo. I appeal to reason for the justness of these inferences; and her's is no solitary testimony. For I take my stand on loftier ground, and listen to the voice which revelation utters on the moment-ous subject at issue. In Exodus is proclaimed the reply of God to the prayer of Moses, that he might endure the punishment due to his brethren of Israel, for their idolatry,—"Whosoever hath sinned against me, him will I blot from my book." In Deuteronomy, a more emphatic testimony is offered.—"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." In the book of Ezekiel are uttered these memorable words;—"The son shall not bear the iniquity of his father; but the soul that sinneth, *it* shall die. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

To the Corinthians, also, Paul declared, That "every man shall receive his own reward according to his own labor." And in his Epistle to the Galatians, he expressed the principle equally pointedly;—Every man shall bear his own burden." But,

II. An objection is offered, that the punishment inherited from the first man, along with the moral bane transmitted, is in the accordance with certain usages and apprehensions acknowledged in civil society. Thus the laws of various Christian governments enact, that the progeny of one convicted of treason shall be held corrupt in their blood, be deprived of all right of succession to his estates, and be subjected to the loss of certain other privileges enjoyed by even the meanest subject. Nor is this *all*, I freely admit The laws of more than one civil community, like those of Draco, have been written in blood; and practically, at least, the maxim in many states has been pursued, that, in the award of punishment, better it is that an innocent person should perish, than that a guilty one should escape. But under the severest of such enactments the general good is professedly designed. In the mixed conditions of society, the attainment of this cannot always be ensured but at the expense of unmerited grievances to individuals, by the operation of the same statutes. The most humane laws are founded rather in expediency than perfect equity. If the innocent suffer by their occasional application, they are more the less innocent. Along with the undeserved penalty they incur no measure of guilt. And every enlightened interpretation of revelation admits, that all such grievances shall finally be redressed in behalf of the unmerited sufferers, at the bar of the unerring Judge. The principle of expediency explains, moreover, the severity of certain penalties attached to human laws, purely for the effect of terror; that the view of the threatened rigors of vengeance befalling, in some cases, an offender's family as well as the offender's self, may deter him from the commission of crime, or at least by the appalling consequences they entail, may act on the sensibilities of others as higher dissuasives to similar guilt. Yet these instances all argue imperfection in human discernment or human means. They furnish no analogy in judging the conduct of the divine administration. God's ways are not as our ways. He has wisdom to distinguish between the evil and the good, and power to execute righteously the holy laws He has framed. On the flimsy plea of the usages of men, shall we determine, then, on the principles of Jehovah's government? Shall not the Judge of the whole earth do right?—Shall we assert injustice of the universal Parent? Shall we ascribe to the laws which emanate from His throne, a character we should deplore or condemn in human legislation? Do we think, in fine, to honor Him by maintaining as righteous truth, (and denouncing as His enemies those who oppugn it,) that, for one man's disobedience, He ordained that *guilt* should pass upon his descendants,—guilt, not to few but to many; guilt, not to many, but to all? Shall we affirm of God, that He visits such asserted, such transmitted sin, not simply with death, (which His own word, you are again reminded, has taught us, is graciously designed to prove an ultimate good,) *but*, with the doom of unutterable, everlasting wrath?

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Having weighed these supports of the doctrine we combat, let us turn next to a few consequences which its truth, if established, must sanction. Let me propose first to your attention an obvious case, illustrating the naked deformity of the popular theory of the fall of man.

Look to the infant just born into the world, and struggling feebly for existence. It has come into being by no act of volition of its own; and all destitute of consciousness of the nature and malignity of sin. Is that infant, thinkest thou, O man! stained with the Ethiopian blot of Adam's transgression? Victim if it be of untimely death, is it to expiate the offence of its great ancestor, by sharing in the awful penalty which he is asserted to have entailed? Is it to be banished far from God, to be doomed to the abodes of hopeless wo, to be plunged in flames of unquenchable wrath,—and all for no other assignable fault than because it has sprung from the loins of Adam?* Is this justice, I ask? Or if it be, is it accompanied with the least shadow of fitness?—What countenance, I demand, does the gospel offer to so stern an opinion? "Suffer little children," said Jesus, "to come unto me and forbid them not, for of such is the kingdom of heaven."—And again, he solemnly charged his followers, "Unless ye be converted, and become as little children, ye shall not enter into the kingdom of God."—Declarations like these might reasonably inspire men with caution ere embracing a doctrine of such fearful import; or at least teach them not to be wise above what is written.

The opinion we are examining is objectionable on other grounds. The doctrine,—call it of original sin, hereditary depravity, imputed guilt, or whatever else you may,—the doctrine, I repeat, strikes a fatal blow at the very vitals of religion. For what *is* religion? Is it not a rational and cheerful conformity of the will of a free, moral agent, with the wise designs of the supreme and righteous Governor of the universe; and a cordial, voluntary subjection of his conduct to the laws of that adorable Being? Give a man a rule and command him to obey it,—and it is naturally presumed that his situation admits his paying the obedience you exact. If he be palpably disabled and cannot comply with your will, the common voice of mankind will cry out against the folly as well as injustice which would be shown, if you still demand a service which, from the nature of things, it is impossible the subject should perform. And yet, if you teach that God enacts laws binding upon the children of men, which enjoin a thorough abstinence from sin, the endeavor after goodness, and the culture of vital holiness; at the same time, if you aver that men are *already* guilty in the eye of Heaven, without any personal act of conduct, or exercise of will; if you maintain that their affections are by nature all unclean, that their hearts, out of which, the holy records inform us, "are the issues of life," are nevertheless totally depraved, and that they can neither frame a good thought, nor perform a good deed,—what do you, but impart sanction to an absurdity similar to that in the case we have supposed, and far mightier, inasmuch as it affects our whole accountability and all our expectations as beings formed for eternity?

Let another and a tremendous consequence involved in the doctrine we have discussed, be considered. To suppose that all mankind are brought into the world utterly corrupt for one act of disobedience of their original progenitor, is to ascribe their wickedness to an absolute decree, or, at least, the sovereign will of Almighty God. It is to charge them with culpableness in a transgression wherein they neither had, nor could have, an agency; and of which they possessed no means of prevention. Their guilt could only descend to them, therefore, by divine cognisance and permission; and it must prove, IF so entailed, that Being to be the author of sin, who is revealed as clothed with such transcendant purity, that the heavens themselves are not clean in his sight. May God pardon this belief wherever embraced, and forbid its direful prevalence!

* See Genesis ch. II. 15---17; also III. 1---20.

† The doctrine, in terms of the Westminter Assembly.

*It is more than one devout believer in the doctrine of original sin, that has asserted "that hell is paved with the skulls of infants!"

A Dying God. A young female teacher, a few Sundays ago, in our Church Sunday-school, was hearing her class repeat a hymn, in which occurred the following lines:

"Well might the sun in darkness hide,
And shut his glories in,
When God, the Mighty Maker, died
For man the creature's sin."

The teacher asked the class if they thought God died. One child said, "No! it was the Son of God who died." Another child answered, "It is put so in the book to make it come in rhyme." The question put by the teacher to the class found its way to the young curate, who is a high Calvinist, and she was removed from the school. *Christian Reformer.*

Supposing the Trinitarian doctrine to be clearly revealed, it is no fundamental, unless it be made an express term of happiness in the New Testament.

RELIGIOUS INTELIGENCE.

THE WALDENSES.

During the current volume of the Christian Register, we have occasionally given extracts from the Journal of the Rev. Mr. Kenrick, an English clergyman, during a residence of some weeks among the Vaudois, or Waldenses. We supposed in the extract concluded Oct. 6th, that we had then given the whole of the Journal. But it appears by the Monthly Repository of October, that it is continued.

Our readers will require from us no apology, for continuing our extracts, relative to this interesting community, who manifest in their temper, manners, and principles, so much of the primitive simplicity of the gospel.

Valleys of San Martino and Peyrousa.

November 8th. San Martino and La Peyrousa are often spoken of as only *one* Valley, the second being a continuation of the first, in a somewhat different direction. In this excursion, I had for my guide, for the first day, a young man from La Tour, with whom I had some conversation respecting a circumstance which had lately occurred to one of his companions, and had excited much interest in the Valleys. *Pierre Chenonon*, aged 18, a youth brought up entirely in the higher mountains, where he tended cattle, had come down to the village of La Tour, to purchase some articles at a shop opposite the house of M. Bert. While he was standing in the shop, near the door, *a procession*, consisting only of a priest and two or three boys, passed by, bearing the host to a sick person. Not observing that it was the host, and, he says, not knowing that he was *obliged* to take off his hat, (as the laws of Piedmont require all persons to do, *within thirty yards distance*, I think,) the covered head of the rustic heretic caught the zealous eye of the priest. The mistress of the shop snatched off the hat which endangered the head that wore it, but the young man put it on again. The consequence was, that, as he was on his way back to the cottage of his parents, he was *arrested* by the gens d'armes, whom the priest had not failed to inform, and he was shortly afterwards conveyed to Fenestrelles to prison, for the term of *three* months. Here he would have to remain during the depth of winter, without any fire or provisions, but such as his friends, at thirty miles distance, might furnish him with the means of purchasing. My companion wept as he spoke this, but did not make any reflections against the priest or the government, only lamenting the "misfortune" of his friend. The accuracy of his statement was afterwards confirmed by M. Bert, who added, that he himself had written to the intendant of the district, to ask pardon in behalf of the young man, for an offence committed through ignorance or thoughtlessness, but without any success; and he remained imprisoned at the time of my leaving La Tour, seven weeks afterwards.—I spent a day at La Peyrousa, the principal village in the Valley of the same name. This being on the *eastern* bank of the Clusone which traverses this vale, contains no Protestant inhabitants, they being limited by law to the *western* side, which is next to the mountains, and less fertile than the eastern. I had here an opportunity of hearing a Catholic Missionary preach, it being a festival day, and on this and other occasions was much struck with the contrast between the manner of delivery and style of preaching of the Vaudois and those of their Catholic neighbours. The *latter* declaim with loud vociferation and almost frantic vehemence. The *former* are generally animated, but employ only mild persuasion. On Friday afternoon, November 10th, the younger nephew of the late moderator, Peyrani, or Peyran, as the name is usually called, came to see me at the inn, and to propose my accompanying him on a visit to M. Vincon, of Pramole, which I accepted, and had much pleasure in M. Peyran's conversation. He is quite a young man and of strong constitution, yet even he finds the duty of the two churches of Maneli and Macelli, in the Valley of San Martino, to be exceedingly arduous. After preaching at Manelli, he is obliged to proceed immediately to Macelli, four miles of craggy and often dangerous mountain road, choaked up with deep snow nine months in the year. In order to reach Pramole, which is on the side of a glen forming part of the Valley of La Peyrousa, we had to mount up into the snow. From the 2d to the 6th of November we had had constant rain at La Tour, but it had fallen in snow on all the high grounds, and I was told the winter might be considered as set in, although the ten days which succeed the 7th or 10th of November are almost uniformly so fine in the Valleys, that it is called (partly by the way of humour) the summer of Saint Martin.

On our way to Pramole, I informed M. Peyran that I was an Unitarian Christian, i. e. that I believed in the strict personal Unity of the Deity, and that Jesus Christ was the Messiah, highly excelling in office, powers, and honorable distinction, all the former messengers of God. The doctrine did not appear at all new to him. The Vaudois, he said, had only one object of worship, and did not address any prayers to Christ. He said, "the Liturgy of Neuchatel was used at Macelli, that of Basle at Pralli, that of Lausanne," I think, "at Pomaretto." "I have heard the Geneva Liturgy read," I remarked, "and heard no prayers addressed to Christ; but are there none in the other Liturgies you have mentioned?" "*None*," he replied, "*in any of the Liturgies used in the Valleys.*"

Arrived at Pramole, which we reached with some difficulty, owing to the depth of the snow, we had a cordial welcome from the warm-hearted pastor, who told me nothing occasioned them greater pleasure in the Valleys than the visit of a stranger from England. During my stay I was lodged at the house of a Catholic cure, who is a very worthy and liberal man, and lives on terms of intimate friendship with M. Vincon,—I believe the only instance of the kind in the Valleys, a formal acquaintance being the *ne plus ultra* of social intercourse between the opposing parties in the other parishes. Before I went away, the good old cure told me, that as there was no inn at Pramole, he was always glad to see any stranger at his house. He added, that we had the same Master, and ought to take every opportunity of shewing kindness to one another; that Catholic and Protestant were both Christians, but *they* were *not* Christians who did not fulfil the law of charity. In conversation with *M. Vincon*, he remarked, that the denomination to which I belonged approached the nearest to the Vaudois of any English sect. He informed me, that on the Saturday evening in particular, the Vaudois always read the Scriptures together, and that many *stables* were then full of readers and eager listeners, who, having no apartments sufficiently large, got together in any place that could contain them. The next morning, hearing some voices, he said, "Hark! they are *reading the Scriptures in the Sun!*" "May it not be some other book?" said I. "*No, no*," was his reply; "*les notres ne lisent rien d'autre*, our people read nothing but the Scriptures." While I was present the post brought a letter for M. Vincon. On reading it, he clasped his hands, and looking upwards, exclaimed, "Thank Heaven! *our schools can now be kept open a fortnight longer.*"

I found that the occasion of the good man's heart-felt delight was the unexpected arrival of a donation of ninety francs for charitable uses. "This I shall economize," said he; "all the masters must keep their schools open a fortnight longer. Had this been for myself it would have given me far less pleasure, for it must have gone *there*," pointing to his kitchen; "whereas *this* remains." The simple-hearted disinterestedness of this worthy and laborious pastor, who has the charge of a parish of twelve hundred persons, and is "passing rich with forty pounds a year," made a lasting impression on my mind. Nor was I less affected with the kind-heartedness of one of his rustic parishioners. While M. Vincon was preparing his sermon, which the Vaudois pastors always commit to memory, I took a stroll along the mountain side until I came to a place where there was no track in the snow, to enable me to proceed any further, and stopped a few minutes at the door of a solitary house, the owner of which, an old man, took my visit to be intended expressly for himself. The tears came into his eyes, as he spoke: "He was rejoiced to see a stranger from England, because they were the *brethren* of the Vaudois, who did them good. He was sorry he had nothing but potatoes to offer me, but he would dress me some immediately." I offered him some money, but he declined it in so decided a manner, that I was unwilling to wound his feelings by a repeated offer.

On Sunday M. Vincon's church was well filled; and as he passed to the pulpit, the whole congregation, who were already *seated*, and not standing at the door as at La Tour, bowed to him, some rising a little from their benches, and others not, but each awaiting the moment of his passing nearest to *their* part of the church. The text was from Luke x. 41, 42, "Thou art troubled about many things, but *one thing is needful*." The preacher began by observing, that the grand design with which the "word of God became flesh and dwelt amongst us," was, that he might set us an example of every virtue which he recommended. The application he made of this text was, that Christians, in the present day, were troubled about *many* things, some eagerly maintaining one set of notions and some another, each party uncharitably condemning the other, and all wasting their time in unprofitable debates; whereas, *one* thing was needful, to obey the commands and copy the life of our Master. In concluding his discourse, in speaking of Christ, he said, "*To whom, with the Father and the Holy Spirit, be all honor—Amen.*" This was the *only* occasion on which I heard *any* orthodox form of words employed by the Vaudois pastors. He assured me, in conversation, that he considered the Father to be the only object of worship to Christians, agreeably to what I heard from other ministers.—Being apprehensive that any additional fall of snow might render my way impassable, and wishing to sleep at the foot of the mountain on the other side, where I was to enter on the Valley of San Martino, I took my leave in the afternoon. There is only one service at Pramole on Sunday. In most of the churches there

are afternoon prayers; or, if the church be too far distant from the greater part of the parish, prayers are read in the several schools of the Quarters by their respective schoolmasters.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, DECEMBER 15, 1827.

Our readers will recollect that several articles have appeared in the Register during the past autumn, respecting some representations of an anonymous writer in the Recorder and Telegraph, evidently intended to injure in the public mind the reputation and influence of the Hollis Professor of Divinity, as well as the Institution, whose reputation and usefulness that distinguished Theologian has for many years ably and successfully labored in sustaining. The truth of the statement in the Recorder was denied in several papers, and the writer called on to bring his proofs. The result of this call was a quotation of several passages of Dr. Ware's Letters to Professor Woods, which had long been before the public without complaint, but from which "Hollis," at this late day, has found it convenient to infer something, by the suggestion of which,—it is affectation of charity to doubt, that he hoped and intended to awaken new jealousies of the Institution, and new enmities against it.

Not contented with the result likely to be produced by proofs derived only from his own overstrained inferences, this anonymous writer, in a late number of the Recorder, made a new exhibition of his temper and skill as a traducer. The settled purpose of enmity to the Professor and the Institution, which seems thus to be manifested, both by the writer and the paper which descends to the unworthy office of retailing his calumnies, has induced Dr. Ware to address to the public the following article, which appeared in the Recorder and Telegraph of yesterday.

"To the Public. In the month of August last, an article appeared in the Recorder, over the signature of Hollis, in which was the following assertion, viz.: 'It is a fact, of which the public ought to be fully apprized, that the Hollis Professor of Divinity, has declared himself a Universalist, with an explicitness which need not be misunderstood.'

"From the time at which this article appeared, being a few weeks before Commencement, and the observations with which it was accompanied, there was no room to doubt, that the design of the writer was, to spread an alarm in the community, and deter parents from sending their sons to Cambridge College.

Apprehending that such a representation might have an influence upon the minds of some serious parents, who had no other means of knowing my opinions and my manner of preaching upon those topics—supposing it possible, also, that the writer of that article himself might be an honest man, who had been misinformed on the subject; I called upon the Editors for the name of the Author. I did this with the hope of being able, by a personal interview, to convince him, that he had made an assertion, which could not be supported, and induce him to recal it. The Editors declined giving the name of the Author without his consent; and after having consulted him at my request, informed me that his consent was not obtained.

"Unwilling to have any public communication with one, who chose to keep himself shielded from responsibility under a fictitious name, I suffered the matter there to rest.—And there, notwithstanding the urgency of some of my friends, I should have left it to rest, had no further attempts been made, by similar means, to withdraw the public confidence from the College. But besides several other attacks less deserving of notice, the same writer, in the Recorder of Nov. 23, has again appeared with a pretended account of a lecture lately delivered in the College by the Hollis Professor, on the subject of a future retribution, which he represents as casting a mist over the subject, and, instead of presenting distinct views, calculated to mislead the students as to his opinions upon that momentous subject.

"I should have been much surprised at this as well as the former charge, had I not witnessed so much, as I have, of the license in which anonymous writers sometimes indulge themselves in their statements, and the little regard to truth which they think themselves obliged to maintain: thus sheltered from personal responsibility, when any important purpose is to be promoted, by an attack either upon the opinions or the character of an individual.—I should still, however, have abstained from any notice of those publications, if only my own character was concerned, and they were only to reach those who have other means of knowledge, by which they might be undeceived. But as those representations will be read by thousands, who may not have the means of knowing that they are utterly false; and as the interests of the institution may be affected by the credit, that is thus given to them; I think myself now called upon, by the duty which I owe to the College and the public, to deny the charge, and to call upon the writer for the evidence upon which it is made.

"I do accordingly now explicitly declare the charge specified above, taken from the Recorder of Aug. 10, 1827, to be false; and I solemnly call upon the writer over the signature of Hollis in that paper, to state, over which that charge was made. I call upon him, also, to state distinctly the grounds of the representation which he has given of the character of a Lecture of mine, in the Recorder of Nov. 23, and the authority upon which that representation rests. I shall hold him responsible in his own proper person for the charges which he has exhibited, and shall expect him not to take shelter under a fictitious signature. Henry Ware."

The editors of the Recorder and Telegraph saw fit to send this article to "Hollis," before publishing it; and he has very promptly availed himself of the opportunity, thus offered him, of accompanying its publication with such remarks as he thought necessary, to prevent the unfavorable effect which would have been made, in reference to his statements, on the minds of the readers of the Recorder, had they been permitted to read Dr. W.'s article unaccompanied by his ["Hollis's"] exciting and inflammatory comments. Instead of coming out, and meeting the call in his own proper name, as an honorable man, he still conceals himself, with a meanness just worthy the character and evident purpose of his attacks; and, from behind his cowardly intrenchment, continues to thrust forth his unworthy weapons.

We received on Thursday our October files of English periodicals. We have had time to select for this paper only a few items of intelligence.

The Provincial meetings of Unitarian clergymen and laymen in England are highly interesting, and are undoubtedly the means of strengthening and advancing the cause of truth. The Monthly Repository, of October, contains an account of several of these meetings, of which we here give an abstract.

On the 22d of June, the Annual Provincial meeting of ministers was held at Warrington. A public discourse was delivered from 1. Tim. ii. 5. in which the preacher pointed out, in a very perspicuous manner, the inconsistency with reason and scripture of the popular doctrine of the union of a divine and human nature in Christ, and its tendency to perplex the mind of the devout worshipper, as to the object of his worship.

Fifty gentlemen, of whom thirty were clergymen, dined together on this occasion. The report of the committee on the subject of uniting several small societies in one, under the title of "The North-Western District Association," was read. Measures were recommended for the establishment of a fund, to be placed at the disposal of the Association when formed, and as a motive for the union of minor societies. A respectful allusion having been made by the chairman of the meeting, to Rev. Mr. Frothingham of Boston, who was present on the occasion, and to his American brethren in in the Ministry,—he assured the meeting "that the cordial feeling which they expressed towards his brethren in America, was mutual. He was proud to be a native of a country in which the expression of religious opinion, and the profession of religious faith, was biassed by no political establishments. He begged to return thanks for himself, and his brethren in America, for the kind feeling the meeting manifested towards them; and, while he assured the meeting that it was reciprocal, expressed the hope that the same friendly feelings might be perpetuated.

The *fifteenth* anniversary of the Kent and Sussex Unitarian Association was held in in the city of Canterbury on the 4th of July. The Rev. R. Aspland delivered an eloquent and able discourse, from 1. Cor. iv. 31: "Being defamed we entreat." The Repository says;—

"The preacher particularized the various kinds of defamation to which Unitarians, like the primitive Christians, are subject; he afterwards enlarged upon the fundamental doctrines of the Unitarian faith, and described those minor principles upon which Unitarians differ; and concluded by a manly, charitable, and deeply impressive, appeal in favor of the truth of Unitarianism, exhibiting its consistency, nay identity, with Scripture, Virtue, and Human Happiness."

The report included some interesting particulars respecting the early propagation of the Unitarian doctrine in the Weald of Kent, so long back as the year 1700. Ninety persons dined together on the occasion, and much interesting information was communicated.

Griesbach's New-Testament, in English. We are happy to announce the publication of the first part of "*The New-Testament in the Common Version, conformed to Griesbach's Standard Greek Text.*" This specimen contains the Epistle to the Romans and the two Epistles to the Corinthians. The whole of the evangelical writings are to be published in a similar manner. The work is in the octavo form, printed in a superiour style, on fine paper. The peculiarities which recommend this edition of the New-Testament above all others are the following. The lines, instead of being divided into columns, run entirely across the page. The text, instead of being cut up into minute fragments by the separation of the verses, is divided into appropriate paragraphs, and the usual figures for the chapters and verses are placed in the margin. The running title, usually found at the top of the page, and at the head of the chapters, and which is often nothing more nor less than an erroneous commentary, is omitted. The punctuation is materially altered, and this change throws no little light upon the sense. Words are omitted, inserted, or changed, whenever such alteration is required by the authority which is followed. In short, this edition is an exact transcript of Griesbach's text, and the results of the labours of that distinguished critic are now for the first time made accessible to the English reader. This laborious work, we understand, has been undertaken by a clergyman of this city, whose charater and scholarship furnish an ample guarantee that it will be executed with fidelity and correctness. We should have been still more gratified, had the same hand sent forth a new or an amended version of the New-Testament. We feel grateful to the editor for the service he has done to religion by this enterprise. To every one who would thoroughly understand the records of the gospel, this edition will be invaluable. The theologian and the biblical critic, the teacher of the Sunday school and the attendant on expository lectures, will alike derive from its use important light and benefit.

Liberal Preacher. We refer our readers to the notice of the last number of this work in our advertising columns, and we earnestly recommend the publication to the patronage of all the friends of liberal Christianity. Conducted as it is by a gentleman of known talents and discriminating judgment, and having enlisted for its contributors our most popular preachers and ablest theologians, it may confidently be expected to sustain, as it has thus far done, an elevated character,—and to furnish a series of the most useful and instructive sermons. The cheap terms on which it is published, make it accessible to nearly every family in the community, and we hope that the advantage and pleasure to be derived from its perusal, will not be lost to any, through a want of proper exertions on the part of its friends in making it known.

We have ascertained that the copy of the last number which was sent us, (and from which we formed the opinion which we too hastily expressed, last week, of the typographical execution of the work,) was not a fair specimen of the work. We hope therefore, for the sake of the enterprising publisher, as well as of the respected editor and proprietor of the work, that no unfavorable impressions, derived from those remarks, will be allowed to remain on the minds of any, respecting the style of publication.

An article on "Devotion at Church," which appeared in the Christian Examiner of July and August, has been published in a cheap form, and extensively circulated in the city. It is an article of great merit, and we are happy to notice has been copied into several newspapers. The following sentence, respecting it, we copy from a letter just received from a valued correspondent.

"Last Saturday, for the first time, I took up the Examiner for July and August.—The first article, "On Devotion," arrested my attention. Truly I have never met an article which so fully expressed, and much better than I could express, the views I have long entertained on this subject—to every part my mind and heart responded."

The Poor in Boston. The Quarterly Charity Lecture was preached at the Old South Church, on the evening of the 2d inst. by Rev. Dr. Tuckerman, who is employed, under the patronage of the American Unitarian Association, as a Missionary to the Poor in Boston. The notice we intended giving of this sermon in our last, was excluded by other articles not conveniently deferred. Instead of remarks of our own, we have much pleasure in transferring to our columns the following candid remarks on the sermon, by the editor of the Christian Watchman.

"His heads of discourse were—The *causes*, the *kind*, and the *claims* of our Poor. The preacher displayed an acquaintance with the state of our needy population, highly instructive to his audience. One of the first causes of Pauperism, which he named, and which is undoubtedly the prolific source of many others, was a neglect of the family discipline and moral instruction of the youth. Some lads, the children of poor parents, at the age of ten and twelve, are placed in offices and shops as errand boys, to the entire neglect of their education for any business, and the wages of these boys constitutes a considerable item in the support of their parents. When they become of age to be apprenticed to some mechanical business, their habits of idleness & of strolling from place to place, have become so fixed, as to render constant occupation irksome and unpleasant; and in many instances they abandon every reputable employment. Such must of course become the mere servants of their superiors in knowledge. Amongst other causes of poverty, Dr T. spoke of intemperance. But lest any should charge to this vice too great a universality in producing poverty, he mentioned many instances within his own knowledge, in which sickness, a feeble constitution of body, and the support of unfortunate and disabled dependants, as often tending to cause a state of penury amongst the most virtuous & deserving. He said that, within the circle of his walks amongst the poor, he found the most pleasing and undoubted evidences, not only of a delicate sense of propriety and decency, a modest and retiring merit, but tokens of a deep-toned piety, a submission to the will of Providence, and a satisfaction that all events, however painful to them, were wisely ordered. Under the second head, the *kind* of Poor, or the different classes, he mentioned several shades of dissimilarity in their dispositions, and in their sufferings, well calculated to produce commisseration. And, in contrasting the circumstances of the meritorious and the deserving, he very properly contended that the latter, however brought into a state of suffering by their own misconduct, are not on that account to be left to perish unpitied and unrelieving. In stating the *claims* of Poverty, he related some very affecting instances of extreme want, of which he had himself been recently an eye-witness. To the remark, that provision was made in our House of Industry for these sufferers, he observed, that many thus pining in want felt an unconquerable aversion to participating such public charity. They are unwilling that their children should be reproached as being themselves, or as having parents, the participants of such humiliation. And whatever may be said of this feeling, as an unwarrantable pride, it was, said Dr. T. a feeling which had redeemed many an individual from dependence, and conferred distinction and competence. The manner in which he presented the whole subject to his audience was highly creditable to the kindness of his heart, and to his discriminating judgment."

Boston Sunday School Society. Agreeably to the notice in the last Register, a meeting of the *Boston Sunday School Society* was held at the Church in Federal-street, on Wednesday evening. The great number of ladies and gentlemen who were present on the occasion, evinced the interest which is felt in the important objects of the Society. After a prayer by the Rev. Mr. Barrett, the respective superintendents of the Sunday Schools, regularly connected with the Society, were called upon in rotation to read their reports, relative to the state of the schools. The number of reports read by superintendants of schools in this city, was five; viz: the "West Boston Sunday School," connected with Rev. Dr. Lowell's Society; also the "Hancock," "Howard," and "Franklin Sunday Schools," and the school connected with the Twelfth Congregational Society (Rev. Mr. Barrett's.) We learn also that an interesting Report from the school connected with the Rev. Mr. Pierpont's society was accidentally omitted. Part of the Report of the superintendant of a Sunday school in the Society of Rev. Mr. Gannett's of Cambridgeport, was also read.

The General Report of the Society was then read by Dr. Flagg, the Corresponding Secretary of the Society. These reports were highly interesting; and we hope on a future occasion to be furnished with the means of a more full account of them.

After the reading of the Reports the meeting was addressed in an animated and eloquent manner by Judge Simmons, the tendency of whose remarks was to impress deeply on the minds of the audience, the value and importance of moral and religious instruction, as a means of preventing vice and crime.

Jonathan Phillips, Esq. then made a short address, characterized by great depth of feeling, impressiveness and eloquence.—After a few remarks from the Rev. Dr. Tuckerman, President of the society, the meeting was closed with prayer by Rev. Mr. Young.

Dedication at Lechmere Point. The new Unitarian Congregational Church, lately erected in the village, in that part of Cambridge called Lechmere Point, will be dedicated to the worship of God, on Thursday, A. M. the 20th instant.

An Auxiliary of the *American Unitarian Association* has been formed in the "Second Church" Society in Boston, of which Rev. Henry Ware, jr. is President. Boston, Dec. 13, 1827.

We notice with pleasure the two following articles in the (Philadelphia) United States' Gazette. It will be particularly gratifying, not only to the friends of the Rev. Mr. Furness, but to our readers generally, to learn the rapid increase of the Society under his ministrations.

"We understand that the Unitarian Society, in this city, in consequence of the great increase of its members, find it necessary to erect a large house for public worship. It is to be built, we hear, on the lot in Tenth street, adjoining the present church, to have a marble front, with large marble pillars, and to be finished in other respects in a style of corresponding elegance."

A Society of "Friends," a portion of those who hold opinions with Elias Hicks, are now erecting a large building for public worship, on the north side of Cherry street, between Fourth and Fifth streets.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Unitarianism in the West.

Mr. Editor,—

My attention has lately been called to several communications, which have appeared in your paper, respecting the progress of liberal Christianity in the West; and as I have had some opportunity to witness the extension of rational views in that quarter, it may not be uninteresting to notice the result of my observations. The orthodox would willingly make us believe that their cause is flourishing beyond former example, and that Unitarianism is not only not flourishing, but even struggling for bare existence. But I have seen too much of their management, and heard too many of their assertions, to trust implicitly to what they affirm on this subject. I speak particularly of the western and south-western parts of Pennsylvania and the eastern part of Ohio; and I know that, within the last two years, Unitarian societies have been formed there, and are in a state of progressive improvement. 'Tis true, they are small, but they are increasing, they are zealous, and willing beyond their ability to assist in the propagation of liberal Christianity. But beside societies, there are, in almost every place, individuals who openly advocate our principles, and they are, in most instances, men of enlightened minds and respectable characters, men who take a deep interest in the cause of genuine religion—There are gentlemen who have distributed hundreds of Unitarian books and tracts, and these books and tracts are eagerly received and read. It is ignorance of our views that has hitherto prevented them from being adopted by our western brethren; for we find, by experience, that they no sooner know what they are, than they readily subscribe to them. They want information, but *true* information the orthodox clergy uniformly refuse. They pervert our doctrines, contradict our plainest declarations in regard to them, and misrepresent, by every means in their power, our opinions. When all this will not do, they turn them into ridicule, and join them with the opinions of infidels and deists. The Unitarian tracts are doing much to counteract their proceedings, and to inform the public mind with regard to what Unitarians actually believe. They have already done much good, and in spite of prejudice, bigotry and opposition, they have left favorable impressions on the minds of many.—The horror with which they were viewed is wearing away, and the demand for them is increasing.

The condition of that part of our country is interesting, and I hope the Unitarian Association will remember it at their next annual meeting. It is sincerely to be wished that their funds would enable them to send an able missionary into that region,—a man capable of making a strong and popular representation of liberal views, who would consider it his business to visit the scattered societies, distribute books, and co-operate with the zealous and enlightened individuals whom he might meet.

While on the subject of the west, allow me, sir, to record my testimony to the piety, zeal and influence of that growing body of Unitarians denominated *Christ*-ians. They are very numerous, and are daily increasing in the west of New-York and in Ohio; and, in point of respectability, usefulness, and sound doctrine, they are worthy of all commendation. Throughout all parts of the west, of which I have any personal or direct knowledge, there is a spirit of inquiry at work; the people are beginning to think for themselves, although every thing is done to prevent and discourage it; they are becoming better instructed in the character of rational religion, and the better they know it, the more readily they embrace it. Much has been said to misrepresent the actual situation and prospects of Unitarianism there; but its friends have every reason to rejoice in its present progress, and to animate them to greater exertions. In more instances than one, the orthodox have refused to admit to their societies those who attended, even occasionally, Unitarian preaching, or suffered their children and dependants to attend. But it will not do; the cause of truth prevails, and liberal Christianity, denounced and persecuted, baffles all attempts to repress it, and rises superior to the attacks of its opponents. M.

THE TWO WITNESSES.

John viii. 17—18.

"It is written in your law, that the testimony of two men is true. I am one that bear witness of myself; and the Father that sent me beareth witness of me."

Dr. Campbell translates the passage as follows:

"It is a maxim in your law, that the concurrent testimony of Two is creditable. Now I am one who testify of myself; the Father that sent me is another who testifieth of me."

If we examine the gospels, we shall find that no other thing was so often asserted by Christ as that he was sent of God or the Father; and that he did not come of himself. The reason of this doubtless was, that multitudes disregarded him as an impostor, and not as one who had been divinely commissioned. On various occasions, Christ endeavored to convince his hearers that the works or miracles which he performed in the Father's name, were proof that God had sent him. Let it be distinctly noticed, that Christ did not urge his miracles as proof that he was God, but as proof that he was sent by God, which I think is a very different thing. Yet I have known writers who ventured to assert, that Christ wrought miracles in his own name, as the independent God, in direct contradiction to his own testimony. I cannot, however, think it much to the honor of Christ, to attempt to prove

that he is God at the expense of his own veracity.

On the occasion on which the words of the text were uttered, Christ had proclaimed himself as "the light of the world." To which claim the Pharisees objected, on the ground that, as the testimony was from himself and concerning himself, it was not to be regarded. He admitted that he testified of himself, but asserted that he was "not alone" in the testimony, that the Father was with him. He then refered them to their own law respecting testimony, and said—"It is a maxim of your law that the concurrent testimony of two is credible. Now I am one who testify concerning myself; the Father that sent me is another who testifieth of me." Thus the Jews had two witnesses, which was all their law required. The Father had not merely testified by the works which he enabled the Son to perform; he had also testified publicly as the baptism of Christ, by a visible emblem of the descent of the Spirit on the Messiah, in the form of a dove, and also by an audible voice from heaven, proclaiming, "This is my beloved Son, in whom I am well pleased." Observe here, the voice does not say, This is my beloved *self*—nor this is my beloved "*equal*"—but "This is my beloved Son."

Let it then be remembered that the Son in the text represents himself and his Father as Two Witnesses, as distinct as two men.

Now if Christ was himself God the Father, and but one person, according to Baron Swedenborg, where do we find the Two Witnesses? If we say that the Humanity and the Father make the Two Witnesses—then we have in Christ Two *Persons* as different as two men, which I believe is a contradiction to the Baron's theory.

Again,—if Christ were God according to the Trinitarian hypothesis, we have indeed Two Witnesses; but the difficulty is, we have as many Gods as Witnesses, and as distinct from each other as two men. For one is supposed to be united to flesh and blood, the other an infinite unembodied spirit; the one commissioned and sent by the other, and receiving all his authority and sufficiency from him. If "*one*" and "*another*" make two Witnesses, and each of the two is one God, it requires but little knowledge of arithmetic to perceive, that two such witnesses are two Gods.

There are, perhaps, no terms in human language more common and familiar than those of Father and Son. It is indeed well known that those correlative terms are not always used in precisely the same sense. It is also known that the same person may be the Son of one being, and the Father of another. But in what case were the terms ever used to denote that the same person, or the same being, was both father and son of himself? Is it not then truly wonderful, that these common terms should become involved in mystery inexplicable by human hypothesis? On Swedenborg's hypothesis, if I understand him, the same *person* is Father and Son of himself, or one part of the same person is Father and the other Son. The Trinitarians, by using the word person "in a mysterious sense," fancy that they have two persons for Father and Son; yet they tell us that these two persons are but one being. Of course, this *being* is both Father and Son of himself. Now I would ask, what analogy does the whole compass of human language afford to justify either of these hypothesis? and by what authority do Christians give an interpretation to the language of scripture, for which no analogy can be found? When men form to themselves an essential doctrine, by departing from every known use of the terms employed in scripture, and then censure others for dissenting from their mysterious dogmas, they adopt a course of proceeding which I am unable to reconcile to Christian humility, candor, or benevolence. If the inspired writers have used the language of men in a sense for which there is no analogy, on whom does the fault lie, if their meaning is misapprehended? Shall we impute to God such flagrant injustice, as that of misleading his children, by using common terms in a sense which was never known to them, and then blaming them for not understanding what he means?

REV. DR. DANA.

Joseph Dana was born in Pomfret, Conn. 1742, November 2, O. S. which on the alteration of the Style became Nov. 13. He was a graduate of Yale in the class of 1760, before he had finished his *eighteenth* year; of which class *Benjamin Johnson* is now, if living, the only survivor; and became Master of Arts at the same institution in regular course, 1763. He was ordained over the South Church and Parish in Ipswich 1765, Nov. 7. His degree of D. D. he received from *Harvard* in 1801. He died in 1827, Nov. 16, having completed the 85th year of his age three days before. He retained his wonted vigor of mind, till he was seized by his last sickness, four days before his death, and for a considerable portion of the time of this sickness, which was severe and painful. On each of the last two Sabbaths of his life he attended three meetings, and on the last took part in the exercises, offering on the afternoon of that day the introductory prayer; and on the last Sabbath but two of his life, October 29, he preached his last sermon, being one which he had recently written.

The funeral solemnities were attended on Monday, November 19, at the South Meeting-house; where an appropriate discourse was delivered by the Rev. Mr Crowell, of Essex, to his bereaved family and flock, and a large assembly of sympathizing friends from this and the neighboring towns, from 2 Timothy iv. 7, 8; "*I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.*" Prayers on the occasion were offered by the Rev. Mr Miltimore, of Newbury, and Rev. Mr Webster, of Hampton, N. H.

Dr Dana was in ordination the oldest member of the association, to which he belonged more than *twenty-eight and a half years*, viz. from the death of the venerable Mr Cleaveland of Chebacco, now Essex, which took place in 1799, April; and the oldest minister of the gospel in the county of Essex more than *twenty and a half years*, viz. from 1807, May, when he became the oldest by the death of the venerable Dr. Symmes, of Andover.

"*Mark the perfect man, and behold the upright, for the end of that man is peace.*"

Ips. Journal.

NATIONAL LEGISLATURE.

The Congress of the United States assembled at Washington, on the first week in December, and on Monday the 3d inst. the session commenced. The whole number of members, belonging to the House of Representatives, is 213; of this number 207 were present on the first day of the session. Of the Senate, all the members were present, except Mr. Webster, from Boston, who was detained in New-York, by an attack of rheumatism.

In the House the first business was the election of a Speaker. The leading candidates were, Andrew A. Stevenson, of Virginia, and Mr. Taylor, of New-York. At the first balloting, Mr. Stevenson had 104 votes, and Mr. Taylor 94, and there were 7 scattering votes. Mr. Stevenson was declared elected, and was conducted to the chair, from which he made a short address to the House, accepting the appointment.

In the Senate the Vice President took the chair at 12 o'clock. The credentials of new members were presented and read.

Mr. Johnson, of Ky. gave notice that he should at an early day in the session introduce a bill to abolish imprisonment for debt.

Committees were appointed on the part of the Senate and House, to inform the President that the two Houses were regularly organized, and were ready to receive any communication he was pleased to make.

The Message of the President was received both by the Senate and House, on Tuesday. In the Senate it was voted that 3000 copies of the Message, and 1500 of the documents accompanying it be printed. The hour to which the Senate should adjourn was fixed, for the present, at 12 o'clock.

In the House a petition from officers of the Revolutionary Army, was referred to a select committee of seven. Six thousand extra copies of the President's Message were ordered to be printed.

SUMMARY.

On Monday last the usual officers of this city were elected. The Hon. Josiah Quincy was re-elected Mayor with comparatively few dissenting votes. The following gentlemen were elected Aldermen:—John F. Loring, Robert Fennelly, James Savage, Thomas Kendall, John Pickering, James Hall, Phineas Upham, S. T. Armstrong.

The Sea Wall, for the protection of George's Island in Boston harbor, will be finished in the course of next year. It has been executed in the most substantial manner, and requires only two thousand dollars to complete it.

Hymns by Mrs. Hemans. A small duodecimio book of 36 pages is just published, entitled "Hymns on the Works of Nature, for the use of children, by Mrs. Felicia Hemans." We learn from the advertisement attached to the book, that these hymns, which are now just published, were written expressly for the use of Mrs. Hemans' own children. "She has consented to their publication," says the editor, "in the hope that they may be useful to others." The book is beautifully printed, and is done up in that style of peculiar neatness and beauty appropriate to the subject, and the elegant mind of its author.

The Waverly Novels. Sir Walter Scott in the concluding part of his introduction to the "Chronicles of the Channongate," has the following remarks:

"I have only to repeat, that I avow myself in print, as formerly in words, the sole and unassisted author of all the Novels published as the compositions of the 'Author of Waverly.' I do this without shame, for I am unconscious that there is any thing in their composition which deserves reproach, either on the score of religion or morality; and without any feeling of exultation, because, whatever may have been their temporary success, I am well aware how much their reputation depends upon the caprice of fashion; and I have already mentioned the precarious tenure by which it is held, as a reason for displaying no great avidity in grasping at the possession. I ought to mention, before concluding, that twenty persons at least were, either from intimacy or from the confidence which circumstances rendered necessary, participants of this secret; and as there was no instance to my knowledge, of any one of the number breaking the confidence required from them, I am the more obliged to them, because the slight and trivial character of the mystery was not qualified to inspire much respect in those entrusted with it."

Doings at Andover. Under this title, we find, in the New-York Observer, the following paragraph, respecting some unhappy differences among the Professors of the Theological Institution at Andover.

Doings at Andover. We understand, that, at a meeting of the Board of Trustees of the Theological Institution at Andover, on the 17th ult. the Rev. Dr. Porter, Bartlett Professor of Sacred Rhetoric, was appointed President of the Seminary; and that at the same meeting the official duties of the Rev. Dr. Murdock, Brown Professor of Ecclesiastical History, were suspended until the 18th inst. at which time there is to be a formal trial of his case before the Board. It is well known to those who have taken an interest in the Institution, that for some time past there has been an unpleasant state of feeling between Dr. Murdock and his colleagues, and also considerable differences of opinion between the Doctor and the Trustees, in regard to the place to be assigned to his department in the course of studies. In view of all the difficulties of the case, it was mutually deemed advisable, some time previous to the meeting on the 17th, that the connexion of Dr. M. with the Institution should be amicably dissolved, on the basis of an honorable dismission, and of a suitable compensation to the Doctor for the pecuniary sacrifices which he has made and must make, in his removals to and from Andover. We regret to learn that a negociation entered into, upon this basis, was broken off in consequence of a difference of opinion as to the amount of compensation to be granted to the Doctor; the Trustees not feeling themselves authorized to make so large a grant as that to which the Doctor and his friends, and, we understand, the Trustees themselves, think that he has an equitable claim to. We know that we speak the sertiments of a considerable number of the friends of the Institution, when we say, that we earnestly hope all difficulties may yet be amicably settled without a public discussion of the merits of the case.

The Duel. The Grand Jury yesterday found bills for misdemeanor against Messrs. Barton, Asbury, M'Leod, and Dr. Pennell, charged with being concerned in the late duel which resulted in the death of Mr. Graham.

We understand inquiry was made of the Court, whether a bill for murder would lie, the wound being inflicted in another State. The opinion of the Judge was, that an action for murder could only be brought in the State where the wound was inflicted. *N. Y. paper.*

The report on the Lead Mines gives a very satisfactory view of the importance of this property to the United States. The expected annual supply is equal to 10,000,000 pounds. A tythe of which, as rent received by the Goverement, will be more than sufficient for the purposes of the army and navy.

The Legislature of Pennsylvania met at Harrisburg on Tuesday of last week. Mr. Mahon was chosen Speaker of the Senate, and Mr. Middleswarth Speaker of the House of Representatives, by a majority of 42 votes over William M'Creery.

The Legislature of Virginia met on the preceding Monday at Richmond. Mr. Holt was re-elected Speaker of the Senate, and Mr. Banks Speaker of the House of Representatives, without opposition.

The City Council of New Orleans have generously voted a donation of one thousand dollars towards the relief of the sufferers by the late calamitous fire at Mobile.

The British and Foreign Bible Society recently received an anonymous letter, containing a 500*l.* Bank of England note. *Lon. pap.*

From England. Liverpool papers to Nov. 7 have been received. The following articles of intelligence are selected.

A line of Telegraphs between Liverpool and Holyhead, began to work on the 22d Oct. and was expected to convey intelligence the whole distance, 128 miles, in five minutes. The first communication was made to Bridden in 11 minutes, that the ship Napoleon, from N. York, was off Holyhead.

A Liverpool paper of Nov. 7, says:—"The first telegraphic communication along the whole line from Holyhead to Liverpool, was made on Monday morning at 9 o'clock, when it was announced that the wind had changed at the Head from southwest to west. The same change did not take place at Liverpool till in hour after, and as the telegraphic communication was made in five minutes (the distance being 128 miles,) it may be said that this is a messenger far outstipping the wind in its speed."

Letters received in London, on the 6th, from Paris, state that a numerous list of New Peers was to appear on the 5th. A partial change of Ministry was talked of at Paris.

The report was gaining ground in London that the Duke of Gordon would succeed Earl Dalhousie as Governor in Chief of Canada. It was said that Lord Dalhousie was to have an appointment in India.

A Havre paper says, "The prodigious increase of French shipping within a few years, has had the happiest influence on the prosperity of our ports. All the population of the French coasts, of 400 leagues in extent, estimated at 3,000,000 is employed by it. In 1814, none but old ships were seen in our ports. These have been replaced by new vessels, whose elegance and solidity leave us nothing to envy our rivals. Fine ships are built at Bordeaux, Nantz, and Bayonne, and Havre has in its docks some vessels which will not suffer in comparison with certain American packets, which have been praised beyond all measure.

The son of Lucien Bonaparte, who some time since set off for Greece, in company with the nephew of Lord Cochrane, killed himself on the 5th September on board the Hellas, in an attempt to unload a double barrelled pistol, which went off and lodged its contents in the lower part of his stomach.

Spain. The intelligence from Spain is vague and contradictory. Ferdinand has, however, given another proof of his folly by issuing a decree ordering the discharge from all civil and military posts of persons who, having been implicated in the affairs of the year 1820, had been declared purified by the Tribunal after failing to obtain that acquittal from the first Tribunal. It has been found impossible to carry this decree into execution, and the Ministers of War, Marine, and Foreign Affairs, have all presented representations to the King on the subject. His Majesty has also ordered arrangements to be made for organizing and equipping the reduced and submitted insurgents, and for raising 80,000 royalist volunteers through the kingdom.

From Greece. The latest intelligence from Greece is by Antwerp and French papers. The following article, from the Daily Advertiser of yesterday, gives the substance of what is to be learned by the late arrivals.

Foreign News. We have received by way of New York, London papers to Nov. 6, and those of Paris to the 3d. The New York papers give us extracts a day or two later, besides the paragraph from an Antwerp paper, which we have copied in another place.

Gen. Church and the Greek Chiefs are apparently active in the interior, and have probably made the communication difficult between Navarin and Patras. Lord Cochrane was at sea. It does not appear on what principle he was exempted from the armistice which was enforced upon Ibrahim Pacha.

Advices from Modon to the 5th ult. states, that on the 30th September Ibrahim Pacha ordered two strong divisions of troops to march from Navarino by land, dispatching, at the same time, by sea, 30 ships of war, with 15 transports, loaded with provisions, to Patras. Having heard that Lord Cochrane was in those seas with his large frigate, a corvette, and 20 small brigs of war, Ibahim Pacha embarked in person on board a sixty gun-ship, accompanied by an equal force, six frigates and six brigs, and directed his course towards Cochrane, with a full determination to attack and board his ship wherever he might find him.

The first of the following documents is dated Corfu, June 27, 1827.

To His Excellency the President of the United States of America:

Excellency: The President of the General National Congress of my nation has just transmitted to me a letter addressed to your Excellency, in which he expresses the sentiments of gratitude with which the liberal conduct of the American nation have filled the nation over which he presides.

I deem myself exceedingly happy in having been selected as the organ of this communication, and I pray God, the protector of America and Greece, to afford me in future, other opportunities of witnessing the reciprocal sentiments of two nations, to one of whom I belong, and offer to the other the sentiments of my admiration and the homage of my gratitude.

I take great pleasure in availing myself of the honor afforded me by this opportunity of presenting to your Excellency the homage of my own sentiments of profound respect.

Your Excellency's most humble and devoted servant, Count Capo D'Istrias.

[Translated from a French translation of the Greek text.]

To His Excellency the President of the United States of North America:

Excellency: In extending a helping hand towards the Old World, and in encouraging it in its march to freedom and civilization, the New World covers itself with increased glory, and does honor to humanity.

Greece, Sir, has received with gratitude the signal testimonies of the Philanthropic sentiments of the People of North America, as well as its generous assistance.

Commissioned to express to your Excellency the sincere feelings of my nation, I esteem myself happy in being the organ of communication between free communities, which, although separated by space, are, nevertheless, drawn towards one another by the principles of morals, and by whatever is truly beneficial to human society.

I am, with respect,

E. Sissing, *President of the Third National Assembly of Greece.*

N. Spiliady, *Secretary.*

Trazene, 5th May, 1827, O. S.

Vera Cruz. Papers of this place, to October 21 have been received. Great excitement seems to have been produced by the resolution for the expulsion of the Spaniards. The following statement is from the Baltimore Gazette.

"So high is the excitement produced by this contemplated measure, that an expedition, headed by a young man named Gallaud, was undertaken on the 28th September last, for the avowed purpose of compelling the Spaniards to leave the country by force, for the suppression of which part of the military force of the country was called out, and marched to Zacatula. We shall probably hear the result of both these movements by the next arrival.

Canada. The *Montreal Herald*, of Nov. 28, contains an article censuring, in strong terms, the conduct of the members of the House of Assembly, in not submitting to the wishes of the Governor. On the other hand, the *Quebec Gazette*, of Nov. 27, has the following paragraph.

"It is not in the present age, nor in North America, that the true representatives of the people will ever consent that any Governor shall dictate who shall or who shall not preside over their deliberations, and speak for them in their communications with the other co-ordinate branches of the Legislature. That privilege gone, they would hardly have only the privilege or power that yet remains to them, that of saying yes or no; and without which it would be much better that they should not exist; for their existence, in such case, would be a cloak to the exactions and misdeeds of arbitrary and despotic power; subversive of the rights and degrading to the character of British subjects."

It appears, by the last papers, that Gov. Dalhouse has prorogued the Parliament to January 2, in consequence of their adhering to their nomination of a Speaker whom he disapproved.

To Correspondents. E. Y. was received too late for insertion this week.

MARRIAGES.

In this city, on Wednesday evening last, Mr Thomas H. Lucus to Miss Mary A. Harlow. On Thursday evening, Mr Levi Bailey to Miss Nancy Brown. On Sunday evening, by Rev. Mr Ripley, Mr Jacob Kuhn, jr. to Miss Elizabeth Chapman, of Saco.

In Chelsea, Mr William Betts to Miss Abigail Tewksbury.

In West Cambridge, Mr Asahel Gilbert, of this city, to Miss Charlotte Thorndike, of Thomaston, Me.

In Lexington, Mr. Nathaniel Pierce to Miss Abigail, daughter of William Wellington, Esq.

In Walpole, Mas. by Rev. Mr. Storer, Mr. Porter Boyden, of Dedham, to Miss Mary Richards.

In Boxford, Mr William Tileston, of Boston, to Miss Belinda Kimball.

In Phippsburg, Me. Rev. Jacob C. Goss, of Topsham, to Miss Almira Hill, daughter of Hon. Mark L. Hill, of the former place.

DEATHS.

In this city, Mrs Lydia, wife of Mr Henry Tolman, aged 39; Mary Anderson, 45; James Shepard, 34; Samuel Swan, Jr. 18; Jacob Baker, 58; James Pendergass, 66; Jesse Atwood, 37.

On Wednesday last, Samuel Smith, son of Mr Gustavus Tuckerman, aged 22 months.

On Sunday, Mrs Elizabeth Douglass, aged 72.

On Monday, Mrs Joanna Bell, wife of Mr William B. aged 28; Mrs Sarah Millett, aged 45; Mr James Shields, aged 23.

In Roxbury, Miss Mary T. Pratt, aged 26, eldest daughter of the late Mr William Pratt.

In Newburyport, Dr Samuel Smith, aged 76.

In Taunton, John West, Esq. President of the Taunton Bank, and formerly of this city.

In Lancaster, on Thursday, 6th inst. Mr John Holman, of this city, aged 32.

In Concord, N. H. Mrs Mary Kent, formerly of Charlestown, Mass. aged 91.

In Charleston, S. C. after a protracted and distressing illness, Miss Jerusha Day, daughter of the late Hon. Samuel D. of Massachusetts.

In New-Orleans, Mr William Stickney, aged 34, formerly of Newburyport.

At the navy yard, Pensacola, 24th Sept. last, of the prevailing fever, Mr. Henry Thatcher, formerly of Massachusetts; late of New-Orleans.

Deaths in New-York, last week, 102—of Consumption 21, of Small Pox only one. Vaccination certainly keeps down the Small Pox there. Every doctor who attends the birth of a child vaccinates it before it is a fortnight old.

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

MORAL AND RELIGIOUS SOUVENIR.

N. S. SIMPKINS & CO. corner of Court and Brattle-streets, will publish on the 25th inst. "*The Moral and Religious Souvenir,*" containing selections from ancient and modern writers. It will be ornamented with a lithographic Frontispiece, and Vignette Title-Page.

This Souvenir is intended to supply the increasing demand for elegant books for presents, by that class of the community who are in pursuit of something containing subjects of a more serious nature than the Souvenirs now published.

N. S. S. & CO. have also for sale, "THE TOKEN," a Christmas and New Year's Present; "The ATLANTIC SOUVENIR," and the London "FORGET-ME-NOT," with elegant Engravings. Dec. 15.

THE CHRISTIAN FAITH.

A SERMON Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell,* Minister of the West Church, in Boston. Just published and for sale by Bowles & Dearborn, 72 Washington-street. Dec. 15.

HORNE'S INTRODUCTION;

Cheap Edition.

JUST received, and for sale by *Lincoln & Edmands,* Cornhill, Boston, Horne's Introduction to the study of the Scriptures, 4 vols.; in boards, &c—bound, $9. Dec. 15.

EATON'S BOTANY.

LINCOLN & EDMANDS have just received a *Manual of Botany,* for the northern and middle States of America. To which is prefixed a Grammar and Vocabulary. By Amos Eaton, A. M. Fourth edition, revised and corrected. Dec. 15.

ELEMENTS OF MEDICAL JURISPRUDENCE—by T. R. Beck, M. D. Professor of the Institutes of Medicine, and Lecturer on Medical Jurisprudence—in 2 vols.—just received and for sale by LINCOLN & EDMANDS, Dec. 15. *Cornhill—Boston.*

CAMBRIDGE EDITION OF HYMNS.

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.

These copies are not so desirable, indeed, to Societies now first adopting the work, as the *subsequent edition;* but claim the particular attention of such as *already use* the *second* or *third,* for whom they will prove much more convenient.

Nov. 27, 1827. 8t

THE ATHENEUM;

Or Spirit of the English Magazines—

For December 15, 1827;

THIS day published by *John Cotton,* corner of Washington and Franklin-street. *Contents.*—The Tomb of De Bruce; Hide-and-Seek; A Breakfast in Newgate; On a Sun-Dial; Woman on the Field of Battle; Vicissitudes in the Life of an Actor—No. 3; Death in the Kitchen—by Thomas Hood; The Fatalist. The Introduction to the Chronicles of Canongate—by Sir Walter Scott; Singular Assassination in Kincardineshire; Cinderilla; Time; Taking Physic; Hereditary Talent in Actors; The Negro's Heir-Loom; Raising the Wind; Twelve Golden Rules of Charles I.; Pleasures of Study. Dec. 15.

THE SCHOOL; or Lessons in Morals, No. 1; this day published and for sale by COTTONS & BARNARD, 134 Washington street. *Contents.* The School; Leaving School; What do we go to school for? Taking an Apple; Susan Jenkins; Joanna turned out of School; Washing the Gown. *Author's Notice;* Although a great number of books for children have lately appeared, many of which contain excellent moral lessons and instil the purest principles; there is still a deficiency of examples showing the direct and practical application of these principles to the every-day duties and familiar concerns of children in humble life. It was a feeling of this deficiency which gave rise to the following pages. They were written as circumstances suggested the want of each particular lesson, and read to a number of children in whom the writers were interested. The pleasure with which these children, and indeed children in other situations, always listened to them, and the belief that they sometimes applied the instructions immediately to their own conduct, encourage the hope that this may prove further useful. 8w Dec 8

THE UNITARIAN,

DEVOTED to the statement, explanation, and defence of the principles of Unitarian Christianity; just received and for sale at Stationers' Hall, 82 State-street, by D. Felt & Co.——Price 12 1-2 cts. 6t

APPRENTICE WANTED.

WANTED, an active, intelligent Lad, as an Apprentice to the printing business. One from the country would be preferred. Inquire at this Office. Dec. 51.

LIBERAL PREACHER—No. VIII.

JUST received by BOWLES & DEARBORN, 72 Washington-street, "*The Liberal Preacher,*" for Dec. containing a Sermon *On the Uses of Solitude.*—By Rev. F. W. P. Greenwood. Dec. 8.

POETRY.

From the Boston Daily Adv.

CHANTREY'S WASHINGTON.

"And thou art home again, in marble!
Remember'd be thy name in poet's story,
Who led the land through fire and blood to glory---
Our Father, next to Him in heaven!"

Father and Chief, how calm thou stand'st once more.
Upon thine own free land thou won'st through toil!
Seest thou upon thy Country's robe a soil,
As she comes down to greet thee on the shore?

For thought in that fine brow is living still,
Such thought, as looking far off into time,
Casting by fear, stood up in strength sublime,
When odds in war shook vale and shore and hill---

Such thought as then possess'd thee, when was laid
Our deep foundation---when the fabrick shook
With th' wrathful surge which high against it broke---
When at thy voice that blind, wild sea was staid.

Hast heard our strivings, that thou look'st away
Into the future, pondering still our fate
With thoughtful mind?---Thou readest, sure, the date
To strifes; thou seest a glorious coming day:

For round those lips dwells sweetness, breathing good
To sad men's souls, and bidding them take heart,
Nor live the shame of those who bore their part,
When round their towering *Saul* they banded stood.

No swelling pride in that firm, ample chest!
The full, rich robe falls round thee, fold on fold,
With easy grace in thy scarce conscious hold,
How simple in thy grandeur; strong in rest!

'Tis like thee: Such repose thy living form
Wrapt round. Though some chain'd passion breaking forth,
At times swept o'er thee like the fierce, dread north,
Yet calmer, nobler cam'st thou from the storm.

O, mystery past thought? that the cold stone
Should live to us, take shape, and to us speak---
That he, in mind, in grandeur, like the Greek,
And, he, our pride, stand here, the two in one!

There's awe in thy still form. Come hither, then,
Ye that o'erthrong the land, and ye shall know
What greatness is, nor please ye in its show---
Come, look on him, would ye indeed be men!

D.

MISCELLANY.

[From the "Juvenile Souvenir," for 1828.]

THE LITTLE IRISH GIRL.

[Concluded.]

It was cold and windy, when Mary returned that night; and she went to her home with an aching heart. In vain Rosy prattled, and called her attention to every passing thing, as they went along; and when they reached the house, and the officious little girl brought shingles, and tried all she could to puff them to a blaze, to warm her mother, still she took no notice of her. Then little Rosy drew her cricket close up into the corner, and, leaning her head on her hand, she looked up in her mother's face.—Her heart swelled higher and higher, and at last, when she could no longer endure her mother's cold, averted look, she sobbed aloud. The sight of her child's distress roused Mary O'Conner. "What is the matter, Rosy," said she. "Mammy, don't speak to little Rosy now; and Rosy has nobody else to speak to," was the answer. This simple reply brought tears into the mother's eyes. She took her into her lap and told her she was a very good girl to kindle the fire, and the reason she did not talk was because she was not well.

Truly Mary O'Conner was not well. She took a violent cold, when, after having washed all day, she returned to Dorchester, that windy evening; and her mind was too anxious to allow her to attend to herself. From that time forward, she continued to grow weak; and when three months had passed away, she was totally unable to leave her bed. A poor woman, who was in the next house, came and attended upon her constantly: and when Mrs. —— heard she was ill, she sent her many comfortable things, and promised to pay her neighbors for nursing her. Thus provided for, Mary O'Conner seemed to have no cause for anxiety, save the fate of her little girl. "She is too young to go out into service," said she, "and I cannot bear the thoughts of her going to the alms-house." The good woman who nursed her, told her to trust in Providence; for she was sure the child would be taken care of; and one day when the mother appeared more uneasy than usual, she told her, she had a sister among the Shakers at Enfield, who she knew would take the orphan and bring her up as tenderly as though she were her own daughter. Mrs. O'Conner made a great many inquiries about the Shakers; and when she heard they were very industrious, neat and kind; that they were very charitable to the widow and the fatherless; and that they lived in large houses by themselves, away from the rest of the world, she did not feel unwilling that Rosy should go there. The kind Mrs. —— sent word to Mrs. O'Conner, that, in case of her death, she would pay the orphan's expenses to Enfield, and see her well provided for.

After this, the mother's mind was more at rest; but it seemed as if the little being every day grew dearer, from the conviction that she must soon leave her alone in the world. Her gruel did not taste good unless Rosy sat by her side and tasted every other spoonful; and she would start in her sleep, to feel if her little arms were near her. One day after Rosy had crept close up to her, and kissed her cheek a great many times, she began to jump up and down on the bed, with all the thoughtless gaiety of a child. Mrs. O'Conner told her that she must lie down and be still, because the motion made her head ache; and the obedient girl immediately dropped down by her side, and putting one hand within her mother's, she drew her sweet breath as softly as if she had been asleep. She had lain thus ten or fifteen minutes, watching her mother, as she smiled upon her,—when she noticed a sudden scowl pass over her forehead, as if she had been in pain,—and then the whole face grew dark,—as the fields sometimes do, when a thick cloud is hurrying over the sun. Rosy thought her mother was in a fit,—and she screamed to the nurse. The nurse came—and she saw at one glance that death was dealing with Mary O'Conner! Little Rosy did not know why she was carried out of the room,—nor why, for two long hours, they would not let her go in to see her mother.—When she did go, and touch her hand, it was cold—and they told her that her mother was dead! The poor child sobbed; but it was because her mother did not speak to her,—for she did not know what it meant to be dead. "Will she wake up again tomorrow?" asked the little orphan; and when her mother was placed in her coffin, and put into her grave, she would go and stand there, till the nurse came to bring her home—and then she would sigh very deeply, and say, "To-morrow she will come and see little Rosy again!"

* * * * * * *

Before a fortnight elapsed, Rosy was seated in the stage, beside her mother's kind nurse, on the way to Enfield. Mrs. —— had two good suits of clothes made for her, and sent ten dollars as a present to sister Lois, as the Shakers call her, to whose care Rosy was particularly intrusted. The Shakers gave the orphan a very kind reception,—and her good friend agreed to stay a few days, as she said, "until the child got wonted to their strange ways."

To a person who has never been among the Shakers, there is indeed something very peculiar in the general appearance of things. At Enfield, there are three establishments, about half a mile from each other—each one devoted to what the Shakers call "a family."—These families consist of fifty or sixty women and children, all of whom are busily engaged in some employment, suited to their age and strength. Sister Lois lived in the centre family,—and there the little Irish girl was to be left. There were four or five buildings, where spinning, weaving, making pails, &c. were carried on; a very plain church, with two doors,—one for the men, and the other for the women; and a large store, where the various articles they made were exhibited for sale. All these were painted a yellowish brown, like the dead leaves in autumn; and all were perfectly neat, within and without. The store was the first room into which Rosy entered. She was delighted with the parade of pretty baskets, wooden bowls and dippers, needle books, and emery bags; but she did not know what to make of it, when she saw young girls with snow-white caps, just like an old woman's; and long waisted gowns, precisely the same color of their houses; and square checked kerchiefs crossed on the neck, and pinned down very neatly at the corners; and when one of them said, "Is thee a good child? Say yea, Rosy," she wondered why they talked so. However, she soon became used to them, and attached to them; for they were all very kind to her. Almost every evening sister Lois used to walk with her,—and sometimes she took her in a boat, when she went out to sail on Enfield pond, in search of water lilies. These flowers Rosy used to delight to carry to a girl about fourteen years old, whom they called "the blind sister,"—for these people all call each other brethren and sisters.

Rosy had not been there many weeks before she learned to talk just like the Shakers, "Why does thee want flowers, sister Mary?" she would say,—"Thee cans't not see them;—Can thee?" "Nay sister Rosy," replied the blind child; but "I can feel their soft leaves and smell their sweet breath just as I do thine, when thee comes to kiss me in the morning."

The little Irish girl was too small to do much work; but the Shakers never allow any one to be idle; so they taught her to knit, and to wind spools for the elder sisters. Blind Mary could knit a little too; and they used to sit together for hours telling stories to each other, and working as fast as they could.—Thus day passed after day, and Rosy was well contented with her humble lot. One day, when she had been there about six months, all the children had leave to go out on the pond, accompanied by some of the elders, to keep them out of danger. They had quite a merry time; and just before evening they came home full of glee. They were a queer looking troop,—for the little boys wore pantaloons; very long waistcoats, with pocket flaps; straight-bodied coats; and broad-brimmed hats, like old men; and the little girls wore mob caps without ruffles; long-waisted brown gowns; and checked handkerchiefs, pinned at the corners. They came running into the work-room, Rosy the foremost of all, with her apron full of lilies, calling out: "Here a'l ye sisters,—look here! See what heaps of flowers I have got!" The sister smiled,—and one man, a stranger who had just come in, laughed out very loud,—for she looked so like a little grandmother, yet spoke so like a child that he could not help it. Rosy looked up, to see who he was, and the moment he saw her black button eyes, so like her departed mother's, he exclaimed, "St Patrick! can it be my own Rosy O'Conner;" It was his Rosy O'Conner, for the stranger was her father.—Long and loud were the kisses and sobs with which the poor Irishman greeted his lost child; and she, in the simplicity of her little heart, kept putting her arms round his neck, while she almost killed him by asking: "When will Mammy come back to us?"

It was another Irishman by the name of O'Conner, who was shot in India. Patrick O'Conner had never been able to leave the British army until a few months before his wife died; of course, he did not reach America until some time after. It was a long time before he could hear any tidings of his family. At last he found the self-same sailor, who had told Mary the rumor of his death. From him he learned that his wife had left the world, surrounded by every comfort, and anxious only about her child.

As soon as he knew where his daughter was, he went to Enfield as fast as stage horses could carry him; and then he saw his own Rosy O'Conner, when she came running in, with her apron full of lilies.

Patrick was too poor to take his child away then; but by constant industry he was, in a few years, able to pay rent for the house where his dear Mary had died. Rosy was such an active, capable girl, and learned so many neat and ingenious ways among the Shakers, that she was able to support herself at a very early age. She and her father were always what the world calls poor; but they were rich in contentment and comfort. Rosy delighted to wait upon the good nurse in her old age; and a year never passed without her sending some present to blind Mary and Sister Lois.

BREAD. Bread has been very aptly called the staff of life. But in order that it may prove a staff substantial and pleasant, and not a broken reed, it is necessary that it should be good—that is light and sweet.

In order to make good bread, barm or yeast of a good quality should be combined in due proportion with good flour. This being premised the grand secret of having the bread come out of the oven delicious, inviting, nutritive, is the exact point of time of putting it in. While in the dough, it will naturally run into several sorts of fermentation, the first of which is the saccharine, or that which produces sugar; the next is the vinous, the third the acetous, &c. If the dough be formed into loaves, and thrown into the oven before the first fermentation, the bread will turn out heavy, and whoever eats it may lay his account with having the night mare, and twenty other "ills that flesh is heir to." If it be kept from the oven till the second fermentation, it will prove to be light enough, but tastless, and no better than the same quantity of chips. If it be delayed until the acetous fermentation, it comes out sour and altogether uneatable.—It is then during the first or sugar fermentation, that it should be "cast into the oven:" it will then, after "well baking," come forth sweet, and fit for the tooth and stomach of a monarch—aye, and even of "the sovereign people."

The reason why bread will be heavy, if put into the oven too soon, is, that it wants the enlightening effect of the fixed air which is generated during the fermentation. If taken at the very "nick of time," or during the saccharine fermentation, it will have all the requisite lightness, while the sweetness is confined in the loaves, and ever ready to greet the taste of the thrice fortunate and happy eater. That it should be without sweetness, when allowed to run into the vinous fermentation, is not at all strange, when it is considered that the sugar has turned into wine, or rather spirit, and the spirit has evaporated during the process of baking.—This sort of bread may easily be distinguished without tasting, by its loose, open appearance, the pores or cells being very large—whereas, the genuine good bread is marked by finer pores and a sort of delicate net-work of an uniform appearance. The reason why bread turns out sour, when allowed to attain the acetous or vinegar fermentation, is obvious to every one. *Berk. Amer.*

LEARN A TRADE.

"He who has a Trade has an Estate."—*Franklin.*

This is one of the many correct and judicious sayings of that truly great man, whose judgment of mankind was formed from experience, and whose writings are held up to the admiration of the world. No better maxims of morals are to be found, or rules which, if attended to will eventually lead the unfortunate to repair their losses, overcome difficulties, and regain lost ground. The above is worthy of deep reflection, and speaks volumes of itself. It speaks a language that is easily understood; and many are they who will readily subscribe to its truth, who are now laboring in difficulty and distress, to procure the hard-earned pittance for daily bread.

Happy would it be (and how much misery avoided) if more of our youth were properly placed in situations congenial to their minds and genius, wherein they could learn the art of a mechanic. In this respect much judgment ought to be exercised, that a wrong turn be not given to the mind, but that a due regard be had to the natural bent of genius. To thwart this is to destroy the pride and ambition; from which results disaffection, and often ruin. Whatever the feelings of a parent may be for his child, his own experience will teach him the propriety of his son's having a calling that enables him to support not only himself, but perhaps a family. I have seen the young man born to an affluent fortune, who was early apprenticed to a respectable and scientific mechanic, to learn what is generally termed a trade. Although there was no apparant need of such a step—as the father was an independent man—still the old gentleman conceived it was necessary, and often made the observation, "that he who has a trade has an estate." The young man duly served his time, and became a complete master of his trade, and this son had the happiness to contribute to the ease and support of his truly respectable parent in his old age—(who had lost, through misfortune, his immense property,)—and while performing this pleasing, sacred duty, his talents and industry raised him to an enviable situation in life.

WHAT DO YOU KNOW ABOUT IT?

Uncle Josey was a peculiar man; he had been in the fierce contests of our revolution, and had followed the standard of Wayne on his Indian exhibition—accordingly, with all his queerness, he was a most interesting old soldier. I remember well, how we little folks used to hang around him, as behind the old stove, on winter evenings, he recounted, perhaps for the hundredth time, the scenes of war.

The old man is gone—he died a Christian soldier. One lesson I learnt from him, which I should never forget—never to utter about men or matters of life what I do not personally know. He was a bitter enemy to the *Hearsay* family. One question usually settled a matter with him, "What do you know about it?" His plan was to take nothin , for which the retailer would not consent to be responsible. Every article of news must be warranted. Would it not be of vast importance in society, if every man would think of this question—"What do you know about it?" How much scandal would be saved, how many dark surmises, how many unkind suspicions would be choaked in their birth. If we would live comfortably in this busy tell-tale world, we must practise on the old gentleman's rule.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as MURRAY'S READER, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable* to those deservedly popular and useful works compiled by the celebrated LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve and adorn the English Language, may justly be regarded as the benefactor of the human race.

This *Introduction* like the *Definition Reader*, is improved by the addition of a *vocabulary* of the most important words prefixed to each section; which gives the pupil an opportunity of ascertaining their pronunciation and definition, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

One great objection to the introduction of a new book, is obviated by the present publications which, with the exception of the Vocabulary, conforms to the edition now in use; thus giving an opportunity to introduce them as each scholar may become in want of a new book, instead of requiring the whole school to throw aside their old books at once, and purchase new.

The Journal of Education says "The Introduction is full of simple, natural, and interesting pieces. It is we think the best juvenile selection in the English language. It produces moreover a fine animation and an intelligent style of reading, which are great aids to general improvement."

"The present edition of this useful work, has an important addition to recommend it, as mentioned in the title above."

Likewise, a new edition of *Smiley's* GEOGRAPHY and ATLAS—besides the usual Maps this edition has a Map of Mexico, with the recent divisions into states and territories, and a Map of Mexico, with the recent divisions into states, and a Map of the West India Islands.

Cummings' Small Geography—Worcester's Cummings' and Woodbridge's GEOGRAPHY and ATLAS.

Grimshaw's HISTORY OF THE U. STATES with Questions and a Key adapted.

Goldsmith's History of ENGLAND, GREECE, and ROME, all improved by *W. Grimshaw*—with Questions and Keys.

Grimshaw's ETYMOLOGICAL DICTIONARY, or Analysis of the English Language, containing the radicals and definition of words derived from the Greek, Latin, and French languages. &c.

Walker's DICTIONARY, Boston and Philadelphia editions.

Murray's Large and Small GRAMMAR.—Staniford's, do

Class Books.—Adams, Walsh, Daboll's Temple's and Colburn's ARITHMETICS. Colburn's Sequel.

Webster's, Perry's, Cumming's, Murray's Picket's and New-York SPELLING BOOKS,

Blair's Philosophy—Blair's Chronology.

Blair's First Catechism—Blair's Rhetoric.

Blake's Natural Philosophy, with Questions.

Wilkin's and Treaby's Astronomy.

School Testaments, &c. &c.

ALSO,—Medium, Demy, Foolscap, Pot, and Letter PAPER.

N. B. School Committes supplied on lib ral terms.

Nov. 24. eop 2m.

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature All persons who feel an interest in the matter, are requested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

Sept. 15.

GORDAK'S GENUINE MEDICINES.

JOHN MARSH, No. 96 & 98 State-street, having been appointed sole and only Agent by Mr. Wm. Gordak, (late from Germany) for vending his *Medicines*, will keep constantly for sale his *genuine Medicines* prepared by him, viz. GORDAK'S *genuine physical Drops*, composed of ROOTS & HERBS—preventive against Fevers. This Medicine will cure *Colds, Coughs, Jaundice, Bile*, and *Weakness* at the *Stomach;* it will *purify* the *Blood*, create an *appetite*, and cure the most *Inveterate Head Ache;* for *Worms* in *Children* it is a most efficacious *Medicine.*—Price 25 cts. a single Bottle.

☞ GORDAK'S "*Rheumatic Balsam.*" This Balsam is highly recommended for Rheumatic pains, pain in the side, back, &c.—Price 37 1-2 Cts. per. Bottle.—A liberal Discount to Wholesale purchasers. Sept. 29.

HOUSE TO SELL OR LET.

TO sell or let, a well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.

☞ Inquire at this Office. Dec. 15.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books*, for Sunday School Presents, may be had at this office.

Nov. 3.

NEW BOOKS.

JUST published by BOWLES & DEARBORN, No. 72 Washington-street—*Bigelow's Sermons.*—"The Bible, the Christian's Text Book; and the Theory of Original Sins examined." Two sermons preached at Chelsea, on Lord's day, Oct. 21, 1827. By Andrew Bigelow.

Remarks on the Character of Napoleon Bonaparte.—Occasioned by the publication of Scott's Life of Napoleon. From the Christian Examiner, Vol. IV. No. 5.

A volume of Poems—by Richard H. Dana. Containing—The Buccaneers; The Changes of Home; The Husband's and Wife's Grave; The Dying Raven; Fragment of an Epistle; The Little Beach Bird; A Clump of Daisies; The Pleasure Boat; Daybreak.

Dec. 1.

CHRISTIAN REGISTER.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *Two dollars and seventy-five cents.*

Those who pay after the first six months will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater North, Mass.	Perez Crocker.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
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